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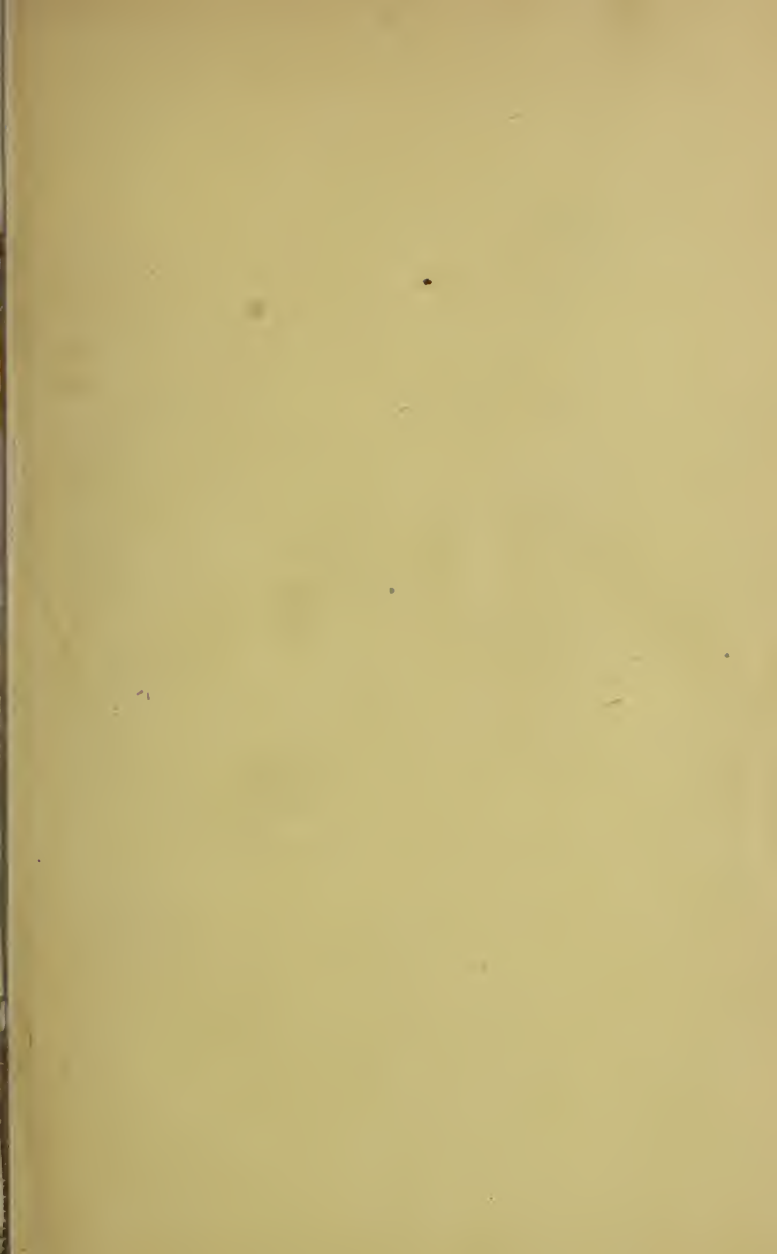
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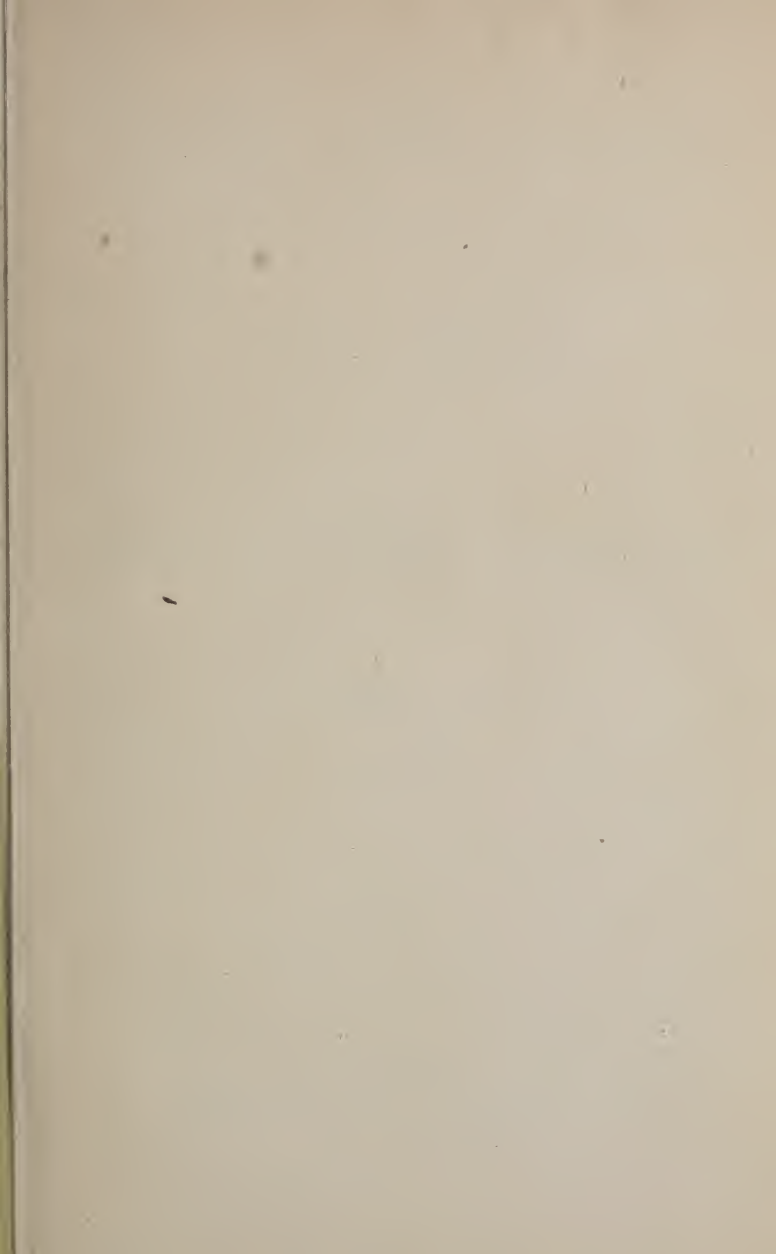
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LIFE AND LIGHT

FOR

Heathen Women.

PUBLISHED BY THE
WOMAN'S BOARD OF MISSIONS.

1869 - 1870.

VOL. I.

BOSTON:
PRESS OF RAND, AVERY, & FRYE,
No. 3, CORNHILL.

The Woman's Board of Missions

Was incorporated by an Act of the Legislature of Massachusetts in the year 1869.

The Society is located in the city of Boston, and acts in connection with the American Board of Commissioners for Foreign Missions.

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FORM OF BEQUEST.

I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of _____
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passed by the Legislature of Massachusetts in the year 1869.

* Letters for Mrs. Scudder to be addressed, 33 St. James Avenue.

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LIFE AND LIGHT

FOR

Heathen Women.

VOL. I.

MARCH, 1869.

No. I.

A WORD TO OUR READERS.

WE offer you here the first number of a little publication, which, if the Lord will, we hope to send out quarterly to bear intelligence to the Christian women of America from our missionary sisters abroad, and from those for whom they are laboring.

We call it "Life and Light for Heathen Women." Does any sister object to this title as too high-sounding, or as implying more than the truth? Let her turn to the articles entitled "Triumph of Grace," "Earnestness in professing Christ," and to the story of Anna Maria White and her family, and then tell us if these heathen women did not indeed obtain life and light through the gospel.

We do not profess to be commencing a new work. Others have labored, and we are entering into their labors. And we love to look over the history of the American Board, and of other missionary societies, and gather up examples like those mentioned above, which prove beyond a doubt that Christ meant just what he said when he uttered those blessed words, "The Son of man is come to seek and to save that which was lost." For the Scripture saith, "Whosoever believeth on Him shall not be

ashamed. For there is no difference between the Jew and the Greek." No difference, dear sisters, between ourselves and the lowest of heathen women in this respect; "for the same Lord over all is rich unto all that call upon him."

But just here come in those solemn queries, "How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

"Lift up your eyes and look on the fields, for they are white already to the harvest." We have indeed been praying the Lord of the harvest to send forth more laborers. Now let us heed his voice, saying to each one of us, "Go work to-day in my vineyard."

Christian sisters, to whom among you comes the command, — "Depart; for I will send thee far hence unto the Gentiles?" And to whom is the word put in another form, "Honor the Lord with thy substance, and with the first fruits of all thine increase?" Let us engage in the work of the Lord with faith, with earnestness, and with a humble spirit of prayer and consecration.

Our royal firman reads, "Go teach all nations," with the royal promise annexed, "Lo, I am with you alway, even unto the end of the world."

ANNUAL MEETING.

The first annual meeting of the Woman's Board of Missions was held at Mount-Vernon Church in Boston, Tuesday, Jan. 5.

Notwithstanding the inclemency of the weather, and the very bad state of the streets, over six hundred ladies were in attendance during the whole day; many coming in from the suburban towns, and some from distant places in this and the adjoining States.

In the devotional exercises conducted by Mrs. Bowker, the President of the Board, grateful acknowledgment was made of the good hand of the Lord upon this Society, which commenced its operations one year ago in great weakness, taking for its text of promise, "Fear not, thou worm Jacob, I will help thee, saith the Lord."

The congregation then united in singing an original hymn, composed by Mrs. Edwin Wright for the occasion.

The Recording Secretary, Mrs. J. A. Copp, presented a Report, which was accepted, and a copy requested for publication, and distribution among the friends of the Board.

A Report was then read by Mrs. Homer Bartlett, Treasurer, stating that the whole amount received during the past year exceeded five thousand dollars.

Mrs. George Gould, Corresponding Secretary, read interesting extracts from the correspondence of female missionaries and native Bible-readers, a portion of which will be given in another part of this publication.

The Board then proceeded to the election of officers for the ensuing year, when the old Board was re-elected with some additions.

ENLARGEMENT OF THE WORK.

Miss Myra A. Proctor, missionary teacher of the A. B. C. F. M. in Aintab, Turkey, gave a sketch of the enlargement of the work among women in that vicinity, and the consequent increased demand for laborers. Several mountain districts, that not more than five years ago were still in a state of rebellion against the Government, and were so filled with highway robbers that it was not safe to go among them, have recently been subjugated, and the inhabitants have been compelled to give up their former wild way of living.

In some of these places, little churches have been formed and schools opened. One bright mountain girl learned to read by

looking over her brother's shoulder as he prepared his lessons, and is now studying in Aintab to fit herself to go back, and teach her sisters and neighbors in Hasan Beyli.

In the larger towns, that have been occupied for some time as mission-stations, there is a more ready access to Mohammedan women than formerly. They are not asking for teachers. The saddest fact of all is, that the heathen seldom do ask for the gospel. They do not know their need.

Public opinion in regard to female education has so changed, that there is a great opening for schools in the cities, where other means of grace have thus far failed to reach the women.

Sisters, will you heed these Macedonian cries? Then you must take greater responsibilities upon yourselves in sending out and sustaining more laborers. You will need to learn more of the *pleasures of self-denial*. The native Christian sisters in Central Turkey are accustomed to lay aside their jewelry when they begin to learn of Christ; believing that they are commanded to be adorned, "not with gold and pearls and costly array," but with "good works." If we deny ourselves only the *superfluities* of life, the treasury of this Society will never be empty.

Mothers, the enlargement of this work calls for your cherished daughters, for your most gifted, the sweetest and best. Is it too much to ask the best for Christ?

Thirty-three years he toiled and suffered on earth, "despised and rejected of men," suffered for us, leaving us an example that "we should follow in his steps."

O sisters, living in this favored land! O my missionary fellow-laborers, with all the love and the comforts that are showered upon us! O ye tender mothers who, for Christ's sake, have sent away with your blessings your noble sons and cherished daughters! what yet do we know of sacrifice?

Let us rather praise God that he graciously allows us to fill up that which is behind of the afflictions of Christ, and thus to become "heirs of God and joint heirs with Christ: if so be that we suffer with him, we may be also glorified together."

WHAT CAN WE DO?

Mrs. Dr. Anderson advocated earnestly the plan of enlisting every female church-member in New England and the Middle States to aid in this work.

Mrs. Bowker said, *We have pledged ourselves* to the support of seven missionaries and eleven Bible-readers; and we are asked to send more. Therefore our contributions must be largely increased. Let every woman connected with our churches have the opportunity to add her mite. A collector in one of the churches in this city called upon a poor widow supported by the charity of the church, and told her of the efforts of the Woman's Board, and of the progress of the work. The poor woman thanked her again and again for not passing her by, when she knew she could give but little; and, putting a ten-cent scrip into the hand of the collector, she said, "It's only a little; but I'll pray the Lord to make it worth more than ten dollars."

The Treasurer added, that the poor widow's mite was blessed by our Saviour, because it was all her living. The rich must give very largely in order to secure Christ's blessing.

OUR WEIGHT IN GOLD FOR CHRIST.

Mrs. Dr. Butler, formerly a missionary in India of the Methodist-Episcopal Church, related a custom of the last of the Mogul kings. On each birthday he caused himself to be carefully weighed, the other balance being filled with gold, and a few diamonds thrown in. When the balance was perfect, the gold and diamonds were distributed among the poor. Thus he was annually worth to his people his own weight in gold and diamonds.

Sisters, what were we worth last year to the cause of Christ? Did we find at its close the word *tekel* written against us? Our missionaries, who have given their lives to faithful labor for souls, are worth annually more than their weight in gold.

Stimulated by their example, shall we not aim this year to be of equal value to the cause of Christ?

At twelve o'clock, at the cordial invitation of Mrs. Deacon Safford, the audience retired to the vestry, and partook of a bountiful collation, provided by ladies from the different churches of Boston.

AFTERNOON.

Dr. Kirk presided at the afternoon session. Rev. N. G. Clark, D.D., the Foreign Secretary, presented the salutations of the American Board, and of the two hundred female missionaries now in their service. He said that this great uprising of Christian women in behalf of their sex was one of the most cheering signs of the times. It was a revival of the missionary spirit of fifty years ago, when there were three hundred and twenty-seven auxiliary female societies in this country, which furnished one-eighth of all the contributions for the work. In 1837, there were laboring under the care of the Board, three hundred and sixty missionaries. Last year there were three hundred and twenty-two. In 1837, sixty men and women were sent out within three months, consecrated to the work, and trained for it by devoted Christian mothers. When it became known that new fields were opening for woman to work for her sex, scores of letters were received from those who were willing to go; and last year eighteen were sent out, making forty-five single women now laboring for the redemption of their own sex in heathen lands. There is *need* of this society as a support to the Board. "I am glad I belong to you," said one of the seven missionaries, when first introduced to the President of the Woman's Board; and from each of these will come back frank, confiding letters, such as can only be written to mother and sisters.

Dr. Clark also gave interesting sketches of some of those who have recently gone out, as examples of the spirit which actuates them in this work. Just the noble-hearted and gifted women

who cannot well be spared, are those needed to devise the best means for raising their degraded sisters. He concluded with an earnest "*God bless you!*"

Rev. George Washburn of Constantinople drew a very dark and gloomy picture of the condition of women throughout Turkey. They are not recognized in society, save as the servants and slaves of the men. A father, in numbering his children, never includes the girls, whose birth is regarded as a great calamity. They marry at a very early age, and then become subjects to their mothers-in-law, in whose presence they may not speak aloud for a year. Their manner of life forbids the growth of self-respect, or pride in well-doing. During a visit to a village, where he remained over night, Mr. Washburn was invited to the best house, to which he was conducted over two manure-heaps. The building was of stone, about six feet in height, with no windows, scarcely a door, no furniture save a few tattered coverlets, and something which answered for a cradle. In the only room lodged four men, three women, four or five children (one a young infant), five cows, two calves, two or three dogs, a dozen or fifteen chickens, some sheep, and a donkey. In Turkey they scarcely believe that it was possible for women to be educated. It was the gospel of Jesus Christ that raised woman up, and made her what she was in this country. In Turkey the influence of religion itself (Mohammedanism), was degrading. The Greeks and Armenians call themselves Christians, but their faith was little more than formality and superstition. The influence of Mohammedanism was still more degrading: it was purely sensual. There was no instruction given in connection with religion. These Turkish women had control of their children until ten years of age; and during that time they so carefully educated them in their own superstitions, that it was almost impossible afterwards to efface them. These women not only stood in the way of their children, but of their husbands. If they had

any suspicion that their husbands were about to read the Bible, or to turn Protestants, they knew how to step in, and make the houses too hot to hold them.

Enough, however, has been accomplished among these women to prove that earnest labor was all that was needed to effect a reform. It was abundantly proved that they were capable of elevation and education, and that the influence of the gospel upon them was exactly the same as upon the women of America. The girls had to be gathered into the schools, of which many more were needed. In Constantinople, with a population of over five hundred thousand, there were no Protestant schools for girls. It was also necessary to train up these girls for teachers, and to make them instrumental in gathering others into the kingdom of Christ. There must be schools in all the great cities of Turkey to accomplish this work. They must have a system of visitation from house to house, — visitation by women who know how to care for the sick and suffering. All that work must be done by Christian women. It was, however, essential that the women who were sent out should be trained as missionaries for the work.

Rev. Dr. Webb, pastor of the Shawmut Church, who has just returned from extended travels in Egypt and in the East, confirmed the remarks of the previous speaker. The impression that was forcibly made upon him everywhere was, that the people had no homes, and that there was no pivot upon which to fix the lever by which to elevate them. They would find the work undertaken by the mission to be slow and heavy; and but for the omnipotence of God, and the fact that Christ had died, he would tell them that they would fail. If, however, they earnestly strove to imitate the spirit of the Master, they would not fail. He concluded by urging the opening of schools in Turkey by American women.

Dr. Kirk made a brief address, in which he enforced the absolute necessity of good home-influence on Turkish women.

One of the evil consequences of slavery was the utter absence of home-influence, and this was one of the great difficulties encountered in elevating the freedmen. This was the great evil crying for remedy in Turkey. There was, in the church, a vast amount of unemployed female talent, both of head and heart, that was pining for a worthy field upon which to bestow its beneficent labors. A large number of these women were unmarried, and many must remain so; and these long for work. This mission offered such a field. Dr. Kirk concluded with a powerful exhortation.

FIRST FRUITS OF THE ANNUAL MEETING.

The day following the annual meeting, a woman over sixty years of age, in plain but respectable attire, came more than two miles to call upon the president. She said that she earned her living by sewing in different families, but that she gave up the previous day to the Lord to attend the missionary meeting; "and what a wonderful meeting it was!" she exclaimed. "I have been in the habit of attending such meetings in Boston for thirty years, but I never before enjoyed one as I did this. I felt I must give up to-day also to the Lord, and come and bring my thank-offering; for," said she, "you know that we were reminded yesterday, that whatsoever our hands find to do, we must do quickly."

This allusion was made in reference to an incident related by the treasurer during the meeting; stating, that, after she entered the church, an envelope was placed in her hands containing twenty-five dollars, found in the drawer of Mrs. Dr. Keep, recently deceased, with which she intended to make herself a life-member of the Woman's Board of Missions.

The treasurer spoke of this as a voice from the spirit-world ; and it seems that at least one heart was stirred by it to “ work while it is day : ” for this unknown friend from whom the collector possibly would have hesitated to ask one dollar (the annual membership), presented her “thank-offering” in two bills, — a five and a twenty, — saying, she should like much to make herself a life-member of the society ; but her friends, if they should see her name, would say she was beside herself, that she ought rather to have bought her a new dress. She was greatly pleased with the suggestion that she could make one of the missionary ladies a life-member ; and as Mrs. Wheeler, for eleven years a devoted missionary in Turkey, had manifested a deep interest in the work of the Society from its commencement, and had labored much in connection with its members during her recent visit to America, it was decided that the donation should be acknowledged as “from Persis,” to constitute Mrs. Susan A. Wheeler of Harpoot a life-member of the Woman’s Board of Missions.

Where is there another Persis to go and do likewise ? Be assured, such a token of loving remembrance is one your missionary sisters will prize ; and such a spirit of love and self-denial will not fail to win the approving smile of the Master.

BIBLE WOMEN IN INDIA.

BY MRS. FAIRBANK.

Two women have lately, i.e., within the past month, been appointed to go among the women in the villages around us, to read the Bible and to tell of Christ. One is Diûpatābāē, a young woman who was my first scholar after we entered upon our village-work, which was the second year (1858) after we arrived in India. Her father, on becoming a Christian, gave his

children to the Lord in baptism except this one. She was ten years old, and had been married several years before, in her infancy to a heathen husband, and so her father felt he could not give her in baptism ; because she was not his. She felt very badly when she saw her brothers and sisters being baptized ; and told her father, " I will believe in Christ, and then they will baptize me on my own faith. I do not care what my husband or his friends say to me." She learned to read, write, and sew, and, above all, to love Christ, and was baptized, and joined the church. Her heathen husband told her she must do penance if she came to live with him. She said, " Then I will not go with you." He left her ; and afterwards she married a Christian young man, who died two years after. She was again married to a Christian, whose work it is to take care of the premises of the mission at Wadālē. We are just now out in another part of our work ; but the other day, when I went home, she came in to tell me her new experience in going to the women. She said she went to Kharawandi, quite a large village ; and a large number of women came, and some men too. The men said, " We don't want you to tell us any thing. What are your books ? nothing but ink smudged on paper." She said to them, " Just let me read to you a little, and you won't say so." So she read, and they listened. They would try to say things between : but she kept on reading ; and at last there was a large company gathered together, and they listened quietly.

The other woman I have employed is Yarmônābāi. Her husband is a farmer, and they live at Barhānpûr, two and half miles south of us.

She has seen a good deal of sorrow, and is an older woman than the first. She takes a deep interest in the work. I have not seen her since she commenced going out ; but I know she will sow the word faithfully. The first woman will have \$1.50, and the second \$3.00 in gold monthly. This is only a temporary arrangement. We ought to build them a house near us, where I can

superintend them carefully. They ought also to go to villages farther away ; and for this they need an allowance, so that they can have a conveyance. They also ought to buy their own books.

We are now at Khokar. This is a sad place to visit in some respects. There were once many Christians here, i.e., members of the church ; but some of them have turned back after their idols, and their heathen marriage-ceremonies, and much of this through the influence of one woman, whose husband was a pillar of the church, but died several years ago. Then his wife turned aside, and led away others. Last hot season, cholera came into her family, and took away her best beloved son. Then she felt as if the Lord had spoken to her to turn from her backsliding ; and she sought again the prayer-meetings and the people of God, and the church has received her again to its fellowship. In my daily prayer-meetings with the women, she weeps, always weeps. Pray that she may be the means of bringing back many to Christ. She is very feeble now, and this sorrow has told heavily upon her. Poor miserable people ! My heart pities them more and more.

EFFECTUAL PRAYER.

BY MRS. WHEELER.

One day I received a letter from Miss West, saying, “ Somebody is praying for me, I am sure ; for I have never had such success in teaching before.”

I entered the house of God in Bangor, and, after the services, was introduced to a lady as from Harpoot. She at once asked, “ Do you know Miss West ? I have been drawn out to make special prayer for her.” I found this lady an intelligent reader of the “ Herald.” She said she marked certain places to be remembered in the closet, and to be re-read. She searched with two pairs of spectacles on at once for the places on the map.

Did she stop here? Let her answer. "I have been to Hoveli to the woman's prayer-meeting to-day; and we had a precious season." She carried the "Herald" to her neighbors; and, her position being high in social life, she had influence; and many read the "Herald" who before had cast it into the waste-basket. I have no doubt the Master said, "Well done, good and faithful servant" to this sister.

Will not all our sisters do all they can to spread missionary intelligence; and, when they pray, do it with the understanding as well as the heart, and thus please God.

AFTER MANY DAYS.

A party of friends in Christ, and lovers of missions, met one evening in last February to bid farewell to two young men just departing to preach the Saviour in China. Being asked the reason of their determination to seek a foreign field, the elder of the two told this story. Twenty-seven years ago, Dr. Anderson wrote to a lady, then teaching in Western New York, asking her to consider seriously whether it was not her duty go on a mission to Siam. She could not go, and returned by her own hand neither consent nor denial. "But," said the young minister, "my brother and myself are her living answer. That lady, now in heaven, was our mother; and we, her sons, go to China to do her missionary work for her."

Besides this, she was long a teacher of young ladies, and had the happiness of seeing twelve of her pupils become missionaries.

Are there not mothers who read this, whose hearts have burned within them to go and tell the heathen about Christ? You may never go yourselves; but is there not in your home a little boy, the light of your eyes, the delight of your heart? Give him to Christ; train him as wisely as you can; tell the

Master, that, if he will accept the offering, that child is his. Jesus will own your sacrifice. "After many days" you may speak to the heathen through your son. Be faithful. "He is faithful that promised."

LETTER FROM KOHAR.

The following extract is taken from a letter dated Harpoot, Oct. 23, 1868, written by Kohar, assistant teacher in the Girls' Boarding School, and addressed to a member of this Board who had sent her valuable gifts. After expressing her gratitude for the kindness, she says, "Perhaps you desire to hear about our school. This year all the pupils were fifty-three; of which four were Arabic-speaking, the others Armenians. Now it is vacation; that is to say, the yearly course of the school is finished, and the pupils will be scattered in the cities and villages until spring.

I also, if the Lord wills, shall go to my father's house. My brother has brought a horse, that I may go. But I do not wish to remain there all the time. I wish and desire much to go to work for the Lord in different places. But I have a request to make to you, dear sisters; although your presents rejoiced my heart, a hundred times as much you will rejoice and encourage me when you pray for me, that, as much as I feel I ought to work or set a good example, I may not neglect any thing. I also do not forget you, and will pray that the Lord bless you all your life, also your labors. There is no such work in the world that is so sweet and precious to me as the work of the Lord; although I feel that I cannot, as I should, fulfil my duties. I wished also to relate more to you about other things, but my time is very short. Excuse me.

Good night. With loving salutations to all of you,

I remain your sister,

KOHAR.

TRIUMPH OF GRACE.

[Extract from a letter written by Rev. Mr. Howland of India.]

One of the candidates for admission to the church is an old woman, who, after a long life spent in idolatry, seems to be taking hold of Jesus with firm faith. She is very regular in attending meeting, and says she understands what is said while she is hearing it, but cannot keep it "so as to tell it." Some months since she said, "Till lately I said, "O Vyravar!" and "O Jesus!" but now I only say, "O Jesus!" She remarked recently, that, when she goes by a heathen temple, sometimes the name of the god, as Vyravar, or Prolliar, will come into her mind; but she immediately says "Jesus," and they go away. Within a few days a Pandaram (or religious mendicant) came to the house where she lives with her heathen sister-in-law, and offered them some sacred ashes, as their custom is. Her sister took and marked them upon her forehead; but she refused, when her sister said, "She worships Jesus now: she does not want this." Her manner of prayer is, "O Jesus! since the teacher (referring to Mr. Anketell) told me about thee, I trust in thee." When about to take food, she says, "Jesus, now give me food;" and, after she has taken it, "Jesus, thou gavest me this food." One day when alone in the house, a neighbor sent in food for her. She said to Mr. A., who called in the afternoon, "Christ sent me food to-day." Although very poor, she seems averse to receiving any aid from us, and was troubled when Mrs. H. gave her two or three pence to buy some oil for her sprained wrist. She said, "You must not give me this. I have nothing with which I can repay you. My sister gives me food, but I never had money." One day she received a little money from some source, and brought part of it, and put it in with others when our usual sabbath contribution for the support of the gospel was taken up. I have spoken of this woman

thus in detail, because her simple faith has much interested us, and because the Lord has seemed to be showing us how he can lead an uneducated woman, who has spent her life in the darkness of heathenism, to himself, and by his Spirit teach so easily what all our efforts fail to do without the divine power.

VALUE OF EARLY CHRISTIAN INSTRUCTION.

BY REV. MR. HOWLAND.

The case of another woman may, on the other hand, be taken as showing the influence of Christian instruction. She is a woman, now a widow, who was formerly educated in the boarding-school of the English Church Mission; and, while in connection with the school, received baptism, though she was not received to the communion.

She was taken from the school by her relations, and married to a heathen. Though the wife of a heathen for some years, she did not engage voluntarily in heathen rites, or attend heathen temples. She says, that, when she heard the church-bell ring on the sabbath, she used to long for the privilege of going to meeting again. She began to attend a few weeks before we came here; and she improves the privilege as though she prized it. Scarcely any of the female church-members are so regular and constant as she is at all our meetings. She wanted a whole Bible; and Mrs. H. promised to give her some sewing to do, that she might pay for one.

Great was the joy which lighted up her face, as she took the precious volume, to carry to her home a whole Bible, all her own. Her case also encouraged us. There may not be another one among the many females at this station who have studied in the mission-village schools, who hears the church-bell with a longing to come to its call. But we are shown that the Spirit

may be leading souls heavenward where we are not aware of it. I trust the Lord has yet many in these villages whom he has chosen for his own, and whom he will bring unto the light in his own good way and time.

EARNESTNESS IN PROFESSING CHRIST.

BY MRS. GULICK.

The third day after our arrival at Yujo, while I was talking to a room full of women, an old woman came up to me, and, warmly taking my hand, said, "I am of the same religion as you are : I believe in Jesus. Last New Year's Day I burned my idols : I wanted to begin the year right. Now I pray only to the true God. When can I be baptized ?" — "We will consult about it." — "But when ? I am an old woman. I have no husband or son. I want to be baptized ; and then I shall have nothing to do but to die, and go to heaven."

You can imagine what a gleam of sunshine it was to my heart to see one come forward thus. When she came, I was showing the women some pictures. Amongst them was one of our Saviour on the cross. This attracted her attention, and she staid a long time telling them of his love. This old woman is a poor widow of the name of Feng. She was, as we afterwards found out, the one who was the means of leading Mr. Gulick to pay his first visit to Singo nearly two years ago. Before Tsai Ching was baptized, he went home for a holiday, and took with him the Gospel of John and a small catechism. He was zealous in telling his family and friends about the truths he had been learning. Widow Feng heard and believed. She got some one to copy for her the whole of the Gospel of John and part of the other books : not that she could read herself ; but she wished to have them in her house, so that she might sometimes hear them read.

On Friday, Mr. Gulick asked those who believed in Christ, and wished to be baptized, to meet together in our room early in the morning before breakfast, so as to avoid the crowd. This meeting was one I can never forget: we could feel that God was present with us. Three or four, who came from curiosity, were much moved. One old woman said, "I believe in Jesus. I want to be baptized." — "Wait," said Mrs. Tsai, "till you know more: if you worship Jesus, you must destroy your idols." "Wait! I have no time to wait. I am nearly eighty years old. I ought to decide at once to worship one or the other!" Two or three of the women offered up simple but earnest prayers: four expressed a wish to be baptized.

Let me entreat your prayers for this little feeble band of Christians, left without an earthly teacher, that God may teach them, guide them, and make their light to shine so brightly that many through them may be led to the Saviour.

THE SOUL-LOVING SOCIETY.

The following extract is taken from a letter written by Miss West from Yozgat to her pupils in Harpoot, giving some account of her labors among the women in the various towns visited by her during her homeward journey.

"The first sabbath I went to church in the city of Cesarea. They have a good-sized stone house of worship, with a high gallery. After the service I held a meeting with the women. I told them of you all, and gave them your greetings, which much pleased them. The sisters all agreed to become members of a 'Soul-loving Society,' and spend part of one day every week in visiting from house to house. There were over thirty present. One good woman said, 'When I earn ten piastres, after this, *one* shall be the Lord's!' It may please you to learn that pastor Heropi has given a tenth ever since his visit to Harpoot.

While there, I had several conversations with his dear brother (whom I knew before), and with two or three of the oldest helpers in the field. All listened with deep interest to my story of the churches who support their own pastor, and are giving for the support of Koordish students in the seminary. All confessed it was the true way; and, when I spoke of the love and gratitude showed us by those for whom we have labored in the Lord, I saw their eyes glisten; and I think they felt almost proud of their own people, who had begun to do so nobly! Dear friends, I beg you will be careful to go on, that I'll not be "ashamed in this same confident boasting," as Paul says (2 Cor. ix. 4), but rather let the experiment of this ministration glorify God (2 Cor. ix. 13).

•I must tell you of a sabbath spent in the village of Moonjasoon, a few miles from Cesarea. There I found a little band of brothers and sisters who speak Armenian. Their chapel is a little gem. It is built of stone, the courtyard laid in mosaic (by one of the brethren), and nearly all the work and expense met by them when they were but few in number; and this their first love. Moonjasoon has but two hundred houses, — a very clean, pleasant, airy place. In the afternoon, I told the sisters of Christ's work in the places around us, of our schools at Harpoot, and what we hoped would be done through the giving of truths. The brethren wanted to hear; and a number of them came and sat near the chapel-door. In the evening, a number met to converse with Mr. Farnsworth and myself. They had been thinking of what they had heard. One old man, whom they feared would oppose it, said to his son that evening, "If we can't come up to this giving of a tenth, we may as well give up our religion!" They have no preacher or teacher. One of their number conducts worship on the sabbath; but all hearts and all eyes were turned to one who was, under God, the means of building up the work in their village soon to finish his course of study in Marsovan. It was

delightful to hear them speak of their beloved teacher Krikore. He had evidently been a faithful worker for Christ ; and the women especially seemed remarkably intelligent and earnest in their piety. I loved them at once. They hope Krikore will become their pastor. "Are you able and willing to support him?" I asked. "We thought we were not able till you talked to us ; but now we think we can do it," said one of the leading men. His salary is fixed at \$9.00 per month. The four or five sisters who are church-members, besides others, pledged themselves to become members of the "Soul-loving Society." One of them conducts family worship in the absence of her husband, and four women from without come every day to attend. Those who can read go often to teach others, and talk to them of Christ.

Monday morning they came to see us off. I was talking to them of doing more for the poor souls around them, when one of those dear good women exclaimed, "Last night I lay awake thinking how we could bring all the sisters to be more faithful and earnest. I resolved that we must make it a rule, that every one who does not attend our weekly prayer-meeting for women must pay a piastre every time." — "Will it do," I asked, "to compel them?" — "Yes," they all said : "they will pay it if they don't come." Fifteen women now gather for prayer every week. They will let me know how their plan works in future. Pray for Moonjasoon, dear sisters. It is a little garden of the Lord, but they greatly need an under-gardener. I promised to see their dear Krikore in Marsovan, and also the others in both schools from that place.

MRS. ANNA MARIA WHITE.

Miss Agnew, teacher of the Oodooville Seminary, has kindly furnished us with a manuscript of forty pages, giving an account of some of her old pupils, which shows us most clearly what the

heathen may become under Christian instruction, and the leading of the Holy Spirit.

We can give but a meagre sketch of the one whom we have chosen as the subject of this article ; but we will not mar the simple beauty of the narrative by changing the person. She shall speak for herself.

“ I was born of heathen parents in Tillepally, in 1823. At the age of seven years, I went to school. Mrs. Spaulding, the missionary’s wife, used to give us good advice at the close of school. She frequently spoke the word ‘ Jesus, Jesus.’ I used to pronounce that word in my house, but did not know who it was that bore the name of Jesus, nor any thing about what he had done for us. Although Mrs. Spaulding treated me very patiently and kindly, I was afraid to ask what these things meant.

“ Soon after, Mrs. Spaulding told my parents to take me to the Oodooville school. Here I attended the meetings held by the missionaries, and heard many confessing their sins and praying with tears. I began to be anxious, and said, ‘ Am I not a sinner?’ I then began to pray ; but the thought came to me, I will repent after all the older girls have repented. If I repent now, everybody will laugh at me ; yet day after day my anxiety of mind continued. Mr. Spaulding called me, and asked me if I thought myself a sinner. To which I replied, with much sorrow and crying, ‘ Yes, though I am a child, I am a great sinner : when I think what shall I do to be saved, I am in great trouble.’ Mr. Spaulding said, ‘ Believe on the Lord Jesus Christ, and love him : you will then be saved. Confess and forsake your sins, and pray to him.’

“ The next day was the sabbath : I went to the church. The missionary providentially preached about the Prodigal Son, and showed how he returned to the father, and how the father received him. I listened to the sermon with astonishment, and felt much comforted.

“In September, 1835, I was received to the church. My mother united with the church about six months before I did.

“In 1843, I was married to Mr. John White, one of the students of the Batticotta Seminary.

“My beloved pastor, who had guarded me from childhood, said, ‘Put on godliness as a jewel, and live among the heathen as a bright light, and as an epistle which they can read. May the blessing of God be on all the vessels of the house where you dwell!’ My kind teacher, Miss Agnew, said, ‘May the Lord bless you! trust him, and strive to serve him.’

“With these blessings I left the school, and went with my husband. After teaching a girls’ school for two months in Molai, my husband’s native village, we were requested to go to Ramnad to teach the young Hindoo princess of that district. When we arrived at the Palace, the princess, her mother, and their relatives, urged us to rub ashes. As we would not consent, they declared we were “low-caste religionists,” and should not be allowed to enter the palace or teach the princess. They also commanded us not to teach the children unless we had ashes on our foreheads. Then I said to them, ‘I did not come here to deny my religion: I came here to teach the princess and others, and to make known the Christian religion.’”

“After two or three months, the inmates of the palace treated me very kindly. I then began to teach the Bible little by little, as I saw they were disposed to listen. At first, I told them how Jesus Christ came to this world, and that when he was born the heavenly angels sang praises. When I told them these things, they were glad, and heard attentively, and said, ‘Let us hear you sing one of the songs of the angels.’ I then sang, —

“‘I am an angel sent from Heaven.’

(A Tamil hymn founded on ‘Behold, I bring you good tidings,’ &c.) They listened, and said, ‘Very well: we never heard that before.’ Afterwards, daily, they begged me to tell more about the Bible.

“ In the course of a year, we returned to Jaffna. After the birth of my daughter Emily, we preferred to remain there. We collected twenty girls, and established a school, which I taught. I often held meetings with them, and spoke to them about loving the Saviour. Of the twenty children, two became anxious about their souls, and were in the habit of praying. They are now following Christ.

“ While we were residing in Jaffna, two of our children took a severe fever, and died suddenly. One was six, and the other four years old. They died happily as Christian children.*

“ We afterwards removed from Jaffna for a time to a place where I had a school of thirty girls, six of whom became Christians. During the three years we lived in this place, our two daughters, Emily and Eliza, were pupils in the female boarding-school at Oodooville. We then returned to Jaffna, and took charge of the girls’ boarding-school in that place. It contained at that time thirty-five children. I selected fifteen of them, with whom I daily talked and prayed at six in the afternoon. Several of these girls united with the church. I was afterwards called to Molai, on account of the severe illness of my eldest daughter, Emily, who was married and residing there. God gave me this precious jewel, — a precious talent which I did not bury in the ground. On account of my being a wanderer, I committed her, at the age of ten years, to the care of Mr. and Mrs. Spaulding, who had watched over and taught me. She was taken suddenly from me, and left her little girl in my care. On this account I did not return to the boarding-school.

“ In all these ways God has been with me. I am now forty-five years old ; yet whenever I hear the name of Jesus, which was taught me when eight years old, the promises of the gospel all come to my remembrance, with the times and the places where Mrs. Spaulding heard my lessons. There is no sound in the

* For an account of these two little girls, see “ Mary and Harriet ” in the *Children’s Corner*.

world, as the sound of the name of Jesus. All his promises are precious, and no persons are so dear to me as those who taught them to me. I pray God to bless them and me.

(signed) ANNA MARIA WHITE."

Miss Agnew adds, "A few months ago, Anna Maria White heard a voice from heaven, saying, "Come up hither.' She set her house in order, and triumphantly ascended to meet her Saviour."

A PRIVILEGE.

The silver and the gold are the Lord's: why should we give for the missionary cause? Because it is a privilege so to do, and God condescends to accept our offerings, and to give a rich reward. Will the women of our churches avail themselves of this great privilege the present year? A dollar a year from every female member of our churches would make the treasury overflow. There are comparatively few, who, if they should bear the subject on their hearts, could not by special effort do this; but there are enough who could easily give a larger sum, and make up the deficiency. Shall not a vigorous effort be made this year to bring up those who have given nothing for this cause? and will not those who have heretofore given smaller sums increase their subscriptions? Let this be a year of retrenchment for the sake of saving the souls of our sisters in heathen lands. We have heard of their ignorance and degradation. We can individually do something for them. The way is open, the means at hand.

Let no woman who loves the Saviour delay to do something to save those for whom he died. Let officers of societies be in earnest; let collectors be faithful, and bring the call to the hearts of all those who should give; and may every Christian woman avail herself of the privilege of doing something for this blessed cause!

Children's Corner.

"LIGHT ON THE DARK RIVER."

A STORY OF TWO LITTLE TAMIL GIRLS.

BY THEIR MOTHER.

Mary was six years and three months, and Harriet was four years and three months, in this world. "I love them that love me, and those that seek me shall find me." According to this proverb did these two children live, and then slept in Jesus.

While here in this world, they were two choice jewels, beloved by all. They were very fond of study. Their father, seeing their desire to learn, taught them in the evenings, and also heard their prayers. I early taught them the hymn, "Gentle Jesus, meek and mild." They not only learned it by heart, but sung it with me. These two little children were regular in their conduct, ardent in spirit, and very obedient. A few days before they were taken sick, a little girl six years old in a Christian family suddenly died. When she was to be buried, these two children went with me, and saw the corpse in the coffin. Mary asked, "Mother was this little child like us." I replied, "Yes: this child was a little child just your age. Yesterday she went to heaven. Thus you also must die; and will both of you go to heaven?" They said, "Yes: we too will go to heaven." — "But whom will you see in heaven?" Both cheerfully replied, "We shall see gentle Jesus there."

After a few days, Harriet was very sick of fever. When I held her in my lap, Mary came and looked at her for some time, and said, "Mother, our beloved little sister is now very

sick. Does the heavenly Father know it ? ” — “ Yes : he knows it very well. ” — “ Then, ” said the child, “ if he knows, has he no compassion ? ” — “ Yes : he is very good. He is very merciful. He sent this sickness for our good. My child, go and pray that God may give little sister health again. ” Mary went immediately to another room, knelt down, and prayed. When she came back, she said, “ Mother, I have prayed to our heavenly Father with tears that little sister may get well. ”

Two days after this, Mary came to me, and said, “ Mother, my head aches. ” I feared she was going to have fever, and was much distressed, exclaiming, “ What shall we do ? ” I tried to say, “ The will of the Lord be done. ” The child, seeing I was troubled, concealed her sufferings, took her book, and said, “ I will not lie down : I will go and study. You need not be troubled about me. ” Though she spake thus, she became worse, and laid down. The father, seeing both children very sick, raising his hands, said “ O Father, thy will be done ! ” The children, seeing this, prayed also. The next day Mary prayed many times. Seeing this, I said, “ My child, does it not hurt you to pray so much ? Better wait a little. ” She replied, “ Mother this is not hard for me ; ” and then repeated,

“ Gentle Jesus, meek and mild,
Look upon a little child. ”

Just before her death, I asked her if I should pray. She made a sign, meaning “ Yes. ” After prayer she spoke, and said, “ Father, I am now going to sleep ; come and lie down near me. ” She then raised her eyes, and, clasping her little hands, said, “ O Lord ! O Jesus ! ” and died.

Three days after this, Harriet said, “ Come, mother, the bandy has come : let us go in it. ” She then repeated several times, “ Gentle Jesus ; ” and just before her death, she repeated the whole hymn. At the close, she said, “ Mother, I am going. ” The Rev. J. Philip, who was present, prayed. She remained

quiet ; but, as soon as he had finished, she began to pray. Soon she turned towards me, and said, “ Mother, I am going into the bandy,” and immediately died. Mary was sick fourteen days, and Harriet thirty days. They are not dead. As Christ lives, they also live.

Does not this record prove that there is “ light on the dark river,” even for children ?

OUR MISSIONARY BOYS.

Perhaps some of you, who read the story above of Mary and Harriet White, will think, as did another little girl, that you do not want to be good ; for all good children die.

Now, I am acquainted with several remarkably good children, who lived to grow up, and are living still. It won't do to talk much about those who are living among us in America ; for they might read this story, and not be pleased to find themselves in print. But I will tell you about two little Armenian boys, who live in Aintab, Syria.

In 1861, when the war broke out in America, and the people were obliged to pay heavy taxes to support the army, the native Christians at Aintab began to fear that the people in America would forget them, and thus their preachers and schools would not be supported. They wisely resolved to do more to help themselves and those about them than they had ever done before.

One day we saw quite a little party coming into our yard. It was Pastor Kukore and his wife and their eight children, dressed in their Sunday clothes ; and one could see from their faces that they had something important to say.

After the greetings were over, and all were quietly seated, the father explained why they had come.

They had heard with sorrow of the war in America : they

could not expect that the American Board would send them as much help as they had formerly done. But they could not bear to have any of the schools and churches closed ; so they had formed themselves into a family missionary society, and had contributed enough among themselves to support the preacher at Birijik (a town on the Euphrates) for three months. They all then brought forward their offerings. Even baby Rebecca held out a ten para piece (about a cent) to the missionary in her little fingers.

There were two nice little boys in the group, about ten and twelve years of age : and, when they brought their gifts to the missionary (Mr. Schneider), he took their hands, and asked them, “ Arteen and Nazar, would you like to be missionaries yourselves ? ”

They hung their heads bashfully at first, but said they would like to be missionaries when they grew up.

Mr. Schneider told them that their missionaries had come across the ocean to preach the gospel to their parents and people ; but that Africa lay close by them, and in all that great continent there were yet but few who knew of Christ. Couldn't they go to Africa, and carry the Bible there ? Their eyes brightened, and they said they would like to go.

Their father and mother also said, that if God should “ open their hearts,” and give them a desire to work for him, they would be very glad to let them go wherever they were needed.

Well, we often looked at these boys with interest after that : we noticed them at church because they looked so tidy (they had a good mother, you see) ; we noticed them at school-examinations, because they recited so promptly ; we noticed them at home, because they were so helpful to their father and mother, and so kind to their little brothers and sister. I used to go there often, and at all hours of the day ; and sometimes I found them at work, sometimes at play, and sometimes reading or studying : but, although there were so many children in

the family, I never found these boys cross, or quarrelling with the others.

After a while, their father, although he was a minister, and wished nothing better for his sons than that they should be ministers too, took these boys out of school, and put them to learn a trade; because he said he thought every boy ought to learn how to work as well as how to study, and ought also to have a trade to fall back upon in case he should need it.

So Arteen commenced working with a dyer, and Nazar with a shoemaker. They did not forget their books, however, but spent many of their evenings in study.

They also talked sometimes with their father and mother about their own souls, and how they could become the true children of God. They both gave themselves to God, and united with the church, when they were quite young.

Not long after, they asked permission of their father to attend school again, and fit themselves to preach.

This he readily granted; but he told Arteen that he feared that he would not be able to keep up with his class, as he was rather hard to learn. At the end of the first half year, when the examination was past, Arteen wrote a most joyful letter to his father, saying that he had passed his examination well, and could go on.

When the long vacation came, they both went up into the villages in the mountains, and taught school. Their mother could hardly spare them, when they were away all the year beside; but she put up many little niceties for them, and prepared their clothing carefully, and sent them away with her blessing.

At the first village where Nazar stopped, the people sent him away. They told him they didn't want any Protestant teachers there. So he went to another place. There he gathered a school, and taught in his own little room by day, and slept there at night. It was very hard for him; for the children were very dirty, and covered with vermin.

Arteen had a better place; but you would say, if you could

see it, that you would much rather live in your father's barn. When the vacation closed, they went back to school again.

These two boys, or *young men* we must now call them, have two years longer to remain in the Theological Seminary, and then they will be ready to commence preaching.

They were good boys; they are good young men; and I should not be one bit surprised if they should indeed go to Africa some day, and work for Christ there. No, boys: children do *not* all die young; and those who live are a great deal happier, and a great deal more useful all their lives, because they began early to live for Christ.

A HEAVY SUBSCRIPTION.

Some months since, a lady received a little blue box, containing between six and seven dollars in coin, neatly done up in twenty-five-cent packages. It was collected in an infant sabbath-school class, and sent as a donation to the Woman's Board of Missions. It weighed six pounds avoirdupois, and was probably the *heaviest* contribution ever received by the Society.

Weighed in the heavenly balances, what was its value?

He who sits over against the treasury may have noticed that some of those little ones gave more than those who gave larger sums of their abundance. But, more than this, the interest awakened in those little minds may be like a seed, which, in after years, will bring forth an hundred fold, and may perhaps lead to a life consecrated to the cause of missions.

THE LITTLE SOWERS.

In the same sabbath-school, two classes united, and sent five dollars to the Woman's Board of Missions, with a note requesting missionary intelligence, calling themselves the *little sowers*.

That note was brought before the Executive Committee as a fragrant flower.

Will not Christian parents and teachers encourage the little ones of our land to bring their offerings, till there arise a cloud of sweet incense, well pleasing to the Lord.

THE MOTHER'S JEWEL.

BY A NATIVE CHRISTIAN WOMAN.

Emily was a Tamil girl, the daughter of John and Anna Maria White. She was born April 20, 1844, and was received into the Oodooville Seminary when ten years of age.

She possessed a meek and amiable disposition; she was industrious in her habits, neat and tidy in her person, and was never known to have any disagreement with her schoolmates. She won their affections, and all esteemed her highly. In 1858 she united with the people of God. In August of the following year she was married to Robert Breckenridge, Principal of the English High School at Batticotta. She died April 25, 1863, age nineteen.

The love of Christ was a favorite topic with her. Whenever she perceived any of her family neglecting closet-duties, she would go and pray for them, and then exhort them to be faithful and prayerful. She was anxious about the salvation of the lads in her husband's school, and would frequently inquire if those boys with whom she was acquainted loved the Saviour. If she received a reply in the negative, she would ask her husband, "What are you doing there?" (i.e. in the school). Her heathen relatives were the subjects of frequent prayer. She was very anxious for the formation of a church in the village in which she resided, and for which she often poured out her heart to the throne of grace. The women of her neigh-

borhood were invited by her to the bungalow where the regular ministrations of the Sabbath were held; and she was faithful in conversing with them on the duty of worshipping the only living and true God.

It was her custom to speak freely of death; and her mind dwelt on her departure to a better land; apparently overcoming the world through faith in God's dear Son. She said all earthly property and jewelry seemed as dross. Her husband and parents were often surprised at her remarks, owing to the comfortable health she enjoyed.

On the 7th of April, 1863, she was attacked with a severe headache and slow fever. Her friends tried to cheer her with the hope that she would soon be well; but she told them, "No: you must not think so." Her disease afterwards assumed the typhoid form.

During her sickness she frequently asked her aunt and sister to sing "Rock of ages" and other favorite hymns, and would join with them.

At one time, noticing that her sister read a letter from her husband several times during the day, she asked, "Sister, how many times have you read the *Bible* to-day? I feel very anxious about you. You do not love God as you love your husband."

To her mother she said, "Mother, when you get all your work done, please take the *Bible* and read to me." Her mother read the eleventh and twelfth verses of the third chapter of Proverbs. She listened, and said, "All that the Lord doeth is good." That night she prayed, "O Lord, have mercy upon me! forget me not."

As her disease progressed, it became evident to all that she must die. While her friends wept, Emily said, "Why do you hinder me? I am going to our home. My dear mother, let me go." Her mother asked, "Do you feel afraid?" She smiled, and said, "I have no fear."

On the morning of her death, her mother witnessed her sufferings with a heavy heart, and said, "Daughter, oh that I could relieve you! but Jesus will cure your pains. He will comfort you. Is it not so?" Emily signified that it was so. - Some catechists present, who witnessed her sufferings, shed tears. Then the mother asked, "Daughter, does Jesus ease your pains?" She tried to speak, but could not. She motioned affirmatively, which the catechists observing, rejoiced. After a pause she looked upward, and, with a joyful countenance, uttered "*Yes!*" and breathed her last. Her husband, sitting beside her, took her right hand in his a moment before her death, and said, "Father, thus thou gavest her to me: in the same manner I give her back to thee. Praised be thy name!"

Those who witnessed these scenes felt deeply. The Christians, and even the heathen, said, "This is a call from God. Blessed are the dead who die in the Lord!"



DEPARTURE AND ARRIVAL OF MISSIONARIES SUPPORTED BY
THIS SOCIETY.

Miss MARY E. ANDREWS, for Toung Chow, China, sailed March 22, and arrived June 13, 1868.

Miss REBECCA D. TRACY, for Sivas, Western Turkey, sailed July 11, and arrived Sept. 5, 1868.

Miss OLIVE L. PARMELEE, for Mardin, Eastern Turkey, sailed Aug. 15, and arrived Sept. 17, 1868.

Mrs. MARY K. EDWARDS, for the Zulu Mission, South Africa, sailed Aug. 19, and arrived Nov. 16, 1868.

Miss URSULA C. CLARK, for Broosa, Western Turkey, sailed Oct. 10, and arrived Nov. 18, 1858.

Miss MAGGIE WEBSTER, for Ceylon, sailed Oct. 28, 1868, and has not yet been heard from.

Miss ADELIA M. PAYSON, for Foochow, China, sailed Oct. 31, 1868, not heard from.

DONATIONS.

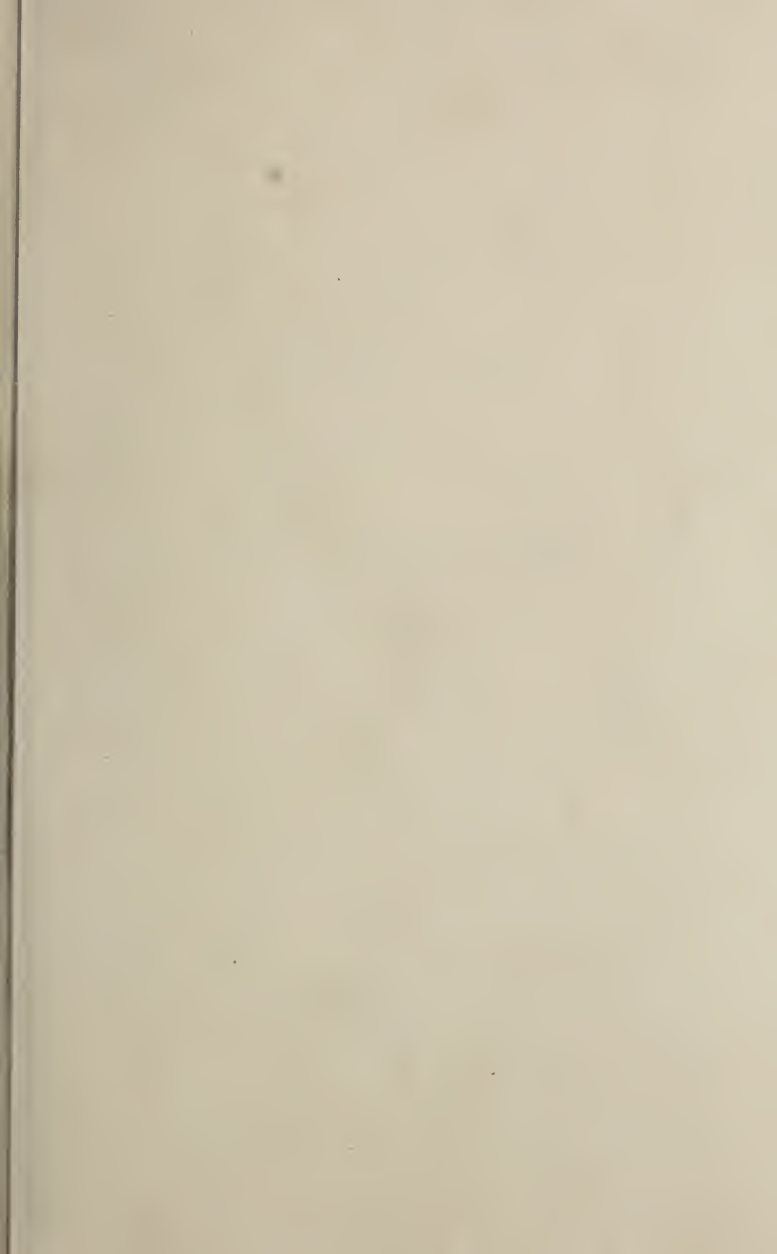
THE receipts of the WOMAN'S BOARD OF MISSIONS for the year ending Jan. 5, 1869, were \$5031.13. At the Anniversary, and since, we have received,—

1869.

Jan. 5.—	Boston—	From Mrs. David Coit Seudder, annual subscription .	\$5.00
"	"	Mrs. M. Fearing, O. S. Church, Life Membership .	25.00
"	"	Mrs. A. Ramsay, Essex-st. Church, Life Membership.	25.00
"	"	Mrs. J. R. Stacey	5.00
"	"	Miss Chadwick	5.00
"	"	Mrs. Baldwin	2.00
"	"	Mrs. Richmond, Mount-Vernon Church . . .	2.00
"	"	Miss R. R., and Mrs. J. B. Simmons, \$1 each . .	2.00
"	"	Mrs. T. M. Noble, Mrs. Case, and Mrs. Hooker, \$1 each	3.00
"	"	Mrs. Munger, Boston Highlands	2.00
"	Newton Corner—	Miss Ada L. Sears	20.00
"	"	Miss Snow and sister, \$1 each	2.00
"	Charlestown—	Mrs. A. W. Grant, Life Membership . . .	25.00
"	Lowell—	Mrs. Stevens	1.00
"	Brighton—	Mrs. D. T. Packard	1.00
"	Somerville—	Mrs. Oakman and Mrs. B. W. Eldridge, \$1 each .	2.00
"	Arlington—	Mrs. Henry Mott	1.00
"	Jamaica Plain—	By Mrs. Perkins, additional	2.00
"	Andover—	Mrs. John Smith, Life Membership	25.00
"	"	Mrs. George W. Coburn, Life Membership . . .	25.00
"	East Boston—	Maverick Church, Mrs. Stephen N. Stockwell .	50.00
"	Lynn—	Mrs. James Flint	5.00
"	Wells, Me.—	Miss Sarah Lindsay	1.00
"	Colchester, Conn.—	Mrs. Martha T. Clarke, made Life Member by her mother, Mrs. Joshua Clarke .	25.00
"	"	Mrs. William S. Curtis	1.00
"	"	Mrs. J. B. Wheeler, Life Membership . . .	25.00
"	Meriden, N.H.—	Miss Mary A. Bryant	2.00
"	Dubuque, Iowa—	Mrs. George R. Ransom	1.00
Jan. 7.—	Boston—	Miss E. S. Tappan, Life Membership	25.00
"	"	By a Persis, to constitute Mrs. Charles H. Wheeler of Harpoot, Life Member	25.00

Jan. 8.—	Boston.—	Mrs. Greenwood of Shawmut-ave. Cong. Ch., L. M.	\$25.00
"	Detroit, Mich.—	Mrs. Charles Noble, Life Membership	25.00
"	Concord, "	Presb. Ch. to make Mrs. C. F. Foueher L. M.	25.00
"	Norwichtown, Conn.—	Additional from Cong. Church	3.00
Jan. 9.—	Charlestown—	Mrs. Wm. Abbott, donation \$5, and sub. \$1	6.00
"	Boston—	Mrs. A. W. Tufts, Life Membership and subscription	26.00
"	"	Mrs. E. A. R. Winslow, annual subscription	10.00
"	"	Miss S. Farrington	2.00
Jan. 10.	"	Mrs. Willson, O. S., and Miss Amy Foster, Cen. Ch.	2.00
Jan. 11.—	Williamstown—	Mrs. Prof. Tatloek	4.00
"	Chelsea—	By ladies of Chestnut-street Church, Mrs. Albert H. Plumb, Life Membership	25.00
"	"	By ladies of Chestnut-street Church, Mrs. I. P. Langworthy, Life Membership	25.00
"	Pittsfield, Conn.—	Mrs. A. C. Morley.	10.00
"	East Haddam, Conn.—	From A. H.	1.00
Jan. 12.—	Townsend—	From Ladies' Society, auxiliary	10.00
Jan. 15.—	Utica, N. Y.—	Mrs. A. W. Crittenden, Life Membership	25.00
Jan. 16.—	Boston—	A Friend in Essex-street Church	100.00
"	"	Miss A. Newman, Essex-st. Ch., Life Membership	25.00
Jan. 17.—	Boston—	O. S. Church, from J. C. for L. P. Gordon, L. M.	25.00
"	"	" " " Mrs. S. T. Armstrong, L. M.	25.00
"	"	" " " Mr. Cragin, in memoriam	10.00
Jan. 18.—	Nepton Corner—	Mrs. Alfred B. Ely, Life Membership	25.00
"	Boston—	Mrs. Freeman Allen, donation	100.00
Jan. 19.—	Wellesley—	Ladies' Missionary Society, constituting Mrs. Augustus Fuller Life Member	25.00
"	"	Auxiliary Society for sabbath school	40.00
"	Ipswich—	Ladies of First Church: a New-Year offering	10.00
"	Bedford, N. H.—	From Presbyterian Church, a part constituting Mrs. Stephen C. Damon L. M.	31.75
"	Hollis, N. H.—	From Mrs. J. B. Day, to make Mrs. Julia A. Grinnell Life Member	25.00
Jan. 22.—	Boston—	Mrs. Hale, subscription, \$1; Mrs. C. M. Putnam, \$5	6.00
"	"	Additional from Mrs. C.	30
"	Bolton, Conn.—	Mrs. Talcot Carpenter, Mrs. Henry Alvord, Mrs. E. C. Ruggles, Mrs. William Loomis, Mrs. E. B. Morse, \$1 each	5.00
Jan. 23.—	North Woodstock, Conn.—	Mrs. Peleg Child, Life Membership	25.00
"	"	" Mrs. T. H. Brown, "	25.00
"	Boston—	Old South Church, Homer Bartlett, to constitute Mrs. Almena B. Morgan Life Member	25.00
"	"	From Mrs. Homer Bartlett, Life Membership for Mrs. Susan H. Morgan, and Miss Myra Proctor of Turkey; annual subscription	50.00
"	"	Old South Ch., Miss Mary Fowler, annual subserip.	5.00
Jan. 25.—	East Randolph—	Young ladies in church and sabbath school, constituting Mrs. Louisa S. Russell L. M.	30.05
Jan. 26.—	Littleton—	Ladies' Benevolent Society in Cong. Church	10.00

Jan. 26.	— <i>Belfree, O.</i> —	Congregational Church	\$11.63
"	<i>Boston</i> —	Central Church. From Mr. Wm. S. Houghton, L. M.	25.00
"	"	" " same, an annual subscription	23.00
Jan. 29.	— <i>Stockbridge</i> —	From Mrs. Anna J. Whitney, Life Membership .	25.00
"	<i>Westhampton</i> —	From Mrs. Newman Clark, \$10; Miss Hattie F. Clapp, \$5; Mrs. Ansel Clapp, \$2; Mrs. Clark Bridgman, Mrs. Submit Bridgman, Mrs. Lucas Bridgman, and Mrs. Alfred Montague, \$1 each	21.00
Jan. 30.	— <i>Poughkeepsie, N. Y.</i> —	Vassar College. Miss Hannah W. Lyman, Life Membership	25.00
Feb. 1.	— <i>Ipswich</i> —	Seminary. Young ladies	2.50
"	<i>Boston</i> —	Old South. Miss Lillie	2.00
"	"	Mt. Vernon Church. Mrs. J. C. Tyler, annual sub.	5.00
"	"	Miss Esther S. and Miss Cutler, \$1 each	2.00
"	"	Miss Rebecca Reed, Mt. Vernon Church	5.00
"	"	Shawmut-ave. Cong. Ch., Mrs. John Erskine, L. M.	25.00
"	"	" " Subscriptions in part	80.00
"	<i>Chelsea</i> —	Mrs. Joseph Sweetser, Life Membership	25.00
"	<i>New York</i> —	Mrs. E. W. Chester, annual subscription	5.00
Feb. 2.	— <i>South Amherst</i> —	Ladies' Benevolent Society, constituting Mrs. Clara B. Hutchings Life Member	25.00
"	<i>New Haven, Conn.</i> —	Ladies of North Church	25.00
Feb. 5.	— <i>West Amesbury</i> —	Ladies' Social Circle, less express	37.75
"	<i>Northampton</i> —	From C. E. L.	1.00
Feb. 6.	— <i>Sand Lake, N. Y.</i> —	Mrs. W. H. Scram, to constitute Mrs. Isabella Brooks Life Member	25.00
"	<i>Boston</i> —	Old South Ch. Mrs. Bancroft and Mrs. Gray, L. M.	50.00
"	"	" " Subscriptions in part	5.00
Feb. 8.	"	Essex-st. Ch. A Friend, \$2; Mrs. E. Keep, L. M.	27.00
"	<i>East Boston</i> —	Maverick Church. Mrs. Albert Bowker, to constitute Miss Sarah F. Bowker and Miss Mary F. Bowker, Life Members	50.00
"	"	Maverick Church. Mrs. Elizabeth Hammet, annual subscription	10.00
"	<i>Boston</i> —	Salem-street Church. Collections in part	10.00
Feb. 9.	— <i>Spencerport, N. Y.</i> —	From Mrs. S. Wcare, for China	10.00
"	<i>Columbia, Conn.</i> —	Miss Emily C. Williams, subscription	1.00
Feb. 10.	— <i>Oxford</i> —	Mrs. B. F. Bardwell	5.00
Total			\$1,754.98



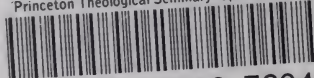
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